

Poetry.

PEACE WITHIN.

BY RUTH REEDING.

What tho tempest rage without me,
There is peace within;
What tho winds and waves about me,
There is peace within.
The gracious Lord now fills my soul,
He is mine, not part, but whole,
I feel he now forgives my sin,
And there's peace within.

What tho all is dark around me,
Yet there's peace within;
Naught of world's can e'er confound me;
For there's peace within.
Tho the tempters come to spoil me,
Try they every way to foil me,
I know I shall the vict'ry win;
For there's peace within.

Tho I see no way before me,
Still there's peace within;
For He says, "I will restore thee,
Be there peace within."
Tho He lead me in the valley,
There my faith will tell me, "Rally!
Raise your voice and to Him sing,
There is peace within,

What matter it that mountains rise?
For there's peace within;
For He is our sacrifice,
And there's peace within.
O wand'rer from the Shepherd's fold,
How can you stay out in the cold?
Will you not drop your load sin,
And have peace within?

Contributions.

THOUGHTS ON PREACHING.

JOS. I. HALL.

If we should ask the question, "What is preaching?"—there would be numerous answers even among the clergy; for almost every minister, and almost every person, has his own peculiar tastes, standard, weight and measure on this subject. Some admire the mechanical plan of preaching. That is divide a given topic logically, accurately and to observe a cold propriety throughout the entire discourse.

Another class admires the textual idea of preaching. They take a text and aim to bring all out of it that is in it and nothing more.

Another can hardly endure a sermon if it does not contain rigid arguments, and spiced with many bursts of party rage, and have much to say against theology. I believe that class of *preachers and hearers, too, are polemical.*

Another likes no preaching that does not contain a string of appeals, questions adjurations, and at the same time is entirely unconnected with principles—no reasoning—a rope of sand, yet it is called practical preaching. Some admire preaching when the minister says in the begin-

ning of his discourse that he has thought of nothing to say but will speak as God gives him utterance. I don't believe God helps a lazy man to grow more indolent. That kind of preaching is nameless. Who can give it a name? There is the clap trap idea of preaching—full of electric shocks from beginning to end all storm and cloud but no rain, yet great appearance.

Another presents to us a floral offering, whether the flowers are fresh or faded it does not matter. If artificial and borrowed doesn't make any difference. Just have flowers rustling in the breeze of brilliant declamation is quite satisfactory if it keeps them awake, or lulls them to sleep amidst the profusion of wreathes and garlands. There is another that deals with exclamations. He is not pleased unless "Oh" is at the beginning of the sentence and "Ah" at the close. This to some is the only Gospel way. The style is to them full of pathos.

Another considers chiefly delivery. "No minister is a favorite unless his voice is musical and his attitude is smack of the boards." He is highly praised if he says a number of studied declamations, "pointing to the four winds when he wishes to indicate them and laying his hand gently on his heart when he wishes to indicate that interesting organ." I believe this is the material idea of preaching.

There is still another class that judges a sermon by its length and likes it because it is an hour or a half hour long. That is arithmetical.

Now the preacher is to meet other preachers, who, all of them together, hold all these as *ideals*. He is to preach to audiences who hold all these views or ideals of good preaching. Should we then expect to please our audiences? We believe the duty of the minister is to preach the Gospel if it does hit some. No one will take exceptions unless he is forcibly reminded of his way of living. There is always some one to grumble, some one to find fault, some one to be pic-a-y-un-ish. Some one to attempt to snub you. If you adopt all the modern ideas of good preaching some one will be angry. Brethren read Christ's sermon on the Mount for a specimen of the true and real ideal preaching, and then we need adopt none of the bogus methods or styles, but with a heart full of love for the sinner, speak to him of the glories of the eternal home. Then we strike in the right direction and God will crown our efforts.

THE critic who goes to the Word of God with a knife evidently proposes to make it mean what he wants it to mean.

MUSIC IN OUR CHURCHES.

J. M. BOWMAN.

Having promised a series of articles for the EVANGELIST on the subject of *Music in our Churches*, and in religious meetings generally. I will try and write something that may be of interest to the readers of our beloved paper, the EVANGELIST.

I would ask the reader to make a note of the fact that I am not the same person who has been writing for the EVANGELIST under the same name. Brother J. M. Bowman, who as one of our worthy ministers has been favoring us with excellent articles, which I feel are far superior to any I can write, yet by the help of God, to whom we should all look for help and strength, I shall endeavor to contribute something in these series of articles, to enhance the interest of sacred song.

Music is an important factor in the service of the church, and I am sorry to state, is too much neglected by those whose duty it is to promote its development. I know of no better place to sweep out the dust of neglect than around the doors of our own churches. We, as a Brethren church are practical in every way which pertains to the practices of doctrines of the Bible, and in matters of church government in general, but when it comes to the services of song we are too neglectful of our duty. Religious growth, spiritual development, Christian progress and forbearance, are all requisites for successful church work. But musical development is just as essential, and without it no church, or society can expect to prosper. I do not see why we, as a Brethren church, do not look more to the advancement of music in our congregations. With our progressive principles in general—always looking forward to greater and more efficient work, why do we neglect so important a factor in religious worship? The writer could point to a number of Brethren churches, which can scarcely produce a half dozen singers and very often the music is so pitifully rendered, as to cause a blush of shame to mantle the cheeks of its most retired members, and we call ourselves progressive. It is true, some of our churches may be too poor to hire a competent teacher, but this is an exception rather than the rule, and the burden of expense need not necessarily lay on the congregation, for almost every one who is endowed with talent for music could manage to pay the amount of tuition necessary, for each individual in securing a good teacher, to teach a class occasionally in their church.

It is the duty of our brethren and sisters everywhere to encourage the development of church music, and the minister